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Book Reviews.

The Reasonable Christ. A Series of Studies. By GEORGE E. MERRILL.
Boston: Silver, Burdett & Company, 1893.

This book is a series of fourteen studies upon the different periods and aspects of Christ's life. As stated in the preface, but one purpose animates the volume: to present the Christ of the gospels as One who satisfies the reason as well as the heart of believers. It does not, therefore, endeavor to expound the grounds of belief, but simply to fix the mind of the reader on Christ as being his own vindication and as rationally explaining the claims of Christianity. Its simple story of Christ's life as reasonable in purpose and spirit forms an effective background for the presentation of the supernatural and miraculous in Christianity. Its moral is very clear, that the claims of miraculous power could not appear unreasonable in a life that was otherwise so reasonable and convincing. As being, thus, half expository and half apologetic, the book furnishes much interesting material for thought.

C. E. W.

Syntax of the Moods and Tenses in New Testament Greek. By ERNEST DE WITT BURTON, Professor in the University of Chicago. Second Edition, Revised and Enlarged. Chicago: 1893. pp. 22 and 215. Price, \$1.50.

The language of the New Testament has a peculiar fascination and aggravation for the classical scholar. Inasmuch as it is Greek, he cannot consider it alien to his studies, but its irregularities and solecisms make him desire to correct and reduce all to rule as he would an exercise in Greek composition. Certainly the New Testament writers did not use Greek elegantly. They made the mistakes natural to those who acquire a language very unlike their own from men who speak various dialects and who belong to the unlettered class of the community. Some of us know what blunders an American is likely to commit in his use and misuse of German prepositions and other particles. The Septuagint translation of the Old Testament is full of such confusions, which we can well understand. For example, our expression *to fight with one* is ambiguous; it may mean either to fight against him or on his side; but the Greek is properly unambiguous. In the Septuagint, however, the corresponding ambiguity of the Hebrew is often transferred to the Greek. The language of the New Testament is not so near the classical norm as might be thought by those who notice only the classical parallels adduced for this and that word and construction. Many of these so-called parallels have to be